لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Ihsan 1356—June 1977

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Mission
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

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كل من عليها فان

The passing away of Hazrat Nawab Mubaraka Begum on Monday, May 23, 1977 is no ordinary event. It is not only the passing away of one of the greatest ladies of all times, it is also the closing of an era and an age.

She was born on March 2, 1897, in fulfilment of the Divine Promise contained in the following words revealed to the Promised Messiah:

تنشا فی الحلیة

Explaining the revelation the Promised Messiah wrote in his book Haqeeqatul Wahi:

> "During my wife's pregnancy God Almighty, gave me the news of the birth of a daughter and said concerning her تنشافی الحلیة : She will be brought up among ornaments; which was an indication that she would not die young, nor would she experience privation. Thereafter a daughter was born, who was named Mubaraka Begum." (p. 217).

Again in 1901, the Promised Messiah received the revelation:

'نواب مبارکہ بیگم'

In one of his Urdu verses, the Promised Messiah says:

"In a dream it has been conveyed to me that she (my daughter Mubaraka) will attain to high rank. She will have a title of honour which has been determined for her from the beginning".

(Ameen of Bashir Ahmad, Sharif Ahmad and Mubaraka Begum Nov. 27, 1901)

According to the Divine Promise, her marriage was arranged with Hazrat Nawab Muhammad Ali Khan, a devoted follower and companion of the Promised Messiah and a Chief of the ruling family of the state of Maler Kotla. Her *Nikkah* ceremony was performed on February 17, 1908 by Hazrat Maulvi Nurruddin, who later become Khalifatul Masih first. She was married on March 14, 1909, about a year after the demise of the Promised Messiah. Thus the Divine Promise نواب مبارکہ بیگم was fulfilled.

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The Late Hazrat Nawab Mubaraka Begum was an eye-witness of the life of her august father. Accordingly her articles about the *seerat* of the Promised Messiah during the latter years of his life contain a wealth of information and are of paramount importance and significance, and will go down in the history of Ahmadiyya literature as one of the most primary, basic and authoritative sources of the life-hirtory of the Promised Messiah.

As an authores and a poetess, she had a style which was peculiary her own. Her poems had a charm and beauty of expression which was unique and could not be copied. Whatever she wrote went straight to the heart conquering all resistance.

Everyone in the Ahmadiyya Movement has felt the impact of her sad demise. In our grief we cannot do better than to repeat what her august brother, 'The Moon of Prophets' the Late Hazrat Mirza Bashir Ahmad wrote at the time of the death of Hazrat Mirza Sharif Ahmad, the younger son

of the Promised Messiah :

".....It is a divine trial and communities which are charged with divine missions are always visited by such trials. God Himself refers to it in the Holy Quran when He says :

" 'We will try you with some thing of fear and hunger, and loss of wealth and lives and fruits ; but give glad tidings to the patient, who, when a misfortune overtakes them, say. Surely, to Allah we belong and to Him shall we return'.

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"Therefore we should bear this shock with courage, steadfastness and resignation. These vicissitudes are of a passing nature. The divine caravan cannot afford to pause or wait on their account. It will continue to march on. Previously too we passed through moments of shock and fear but God turned them into blessings. The same thing will happen once again. What is needed is that we stand firm and do not reel under the shock and continue to move forward through divine grace".

In our grief we turn to Allah and invoke His Mercy and forgiveness. For it is He alone Who can grant us the strength to bear this shock with fortitude and complete surrender to His will and pleasure. He is our only haven and solace. We worship Him alone. He is our shield against all trials and visitations, our only refuge and succour.

May her soul rest in peace in close proximity to the Holy Prophet and the Promised Messiah. May God in His infinite mercy soothe our aching hearts. May His Will be done Amen !

Ahmad the Messenger of Latter Days

By the late Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

Second Successor to the Promised Messiah

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Foreword

The daily progress of the Ahmadiyya Community and their spread to every quarter of the globe, have made many a people unacquainted with their history curious to know the same. Pre-occupations, however, prevent them from launching upon any lengthy enquiry. I therefore propose in this short book to describe briefly the history of the Movement and that of its founder and hope, under Divine Providence, that it will serve as a finger-post to many a seeker-after truth, and awake in them a desire for future enquiry, thus smoothing the way for those who wish to enter the Kingdom of Heaven. The book will deal with the subjects in the following order :- (1) Ahmad (peace be on him) the Founder of the Movement. (2) His character. (3) His claims and credentials (4) The obstacles in his way. (5) His prophecies (6) His work (7) The story of the movement since his death.

Ahmad - The Promised Messiah

The full name of Ahmad, the Founder of the Movement was Ghulam Anmad. He was an inhabitant of Qadian, a village 11 miles to the east of Batala. The latter is situated on a Railway 18 miles from Amritsar and about 70 miles from Lahore. He was born about 1836 or 1837 in the same village. His father was Mirza Ghulam Murtaza. His birth took place on a Friday. It was a twin-birth. The girl born with him died shortly after. Before proceeding to describe his life, it will be useful to give a brief description of the family in which he was born.

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The Family

The family was one of the most respectable in the land and traced its pedigree to Barlas, uncle, of Emperor Timur.

When that conqueror captured Kush, which was then ruled by his uncle the latter removed with his family to Khorasan. There the family sojourned for a long time. In the tenth century of the Hijra, corresponding to the latter part of the sixteenth century of the Christian era one member of the family, Mirza Hadi Beg, for some unknown reason, emigrated into India with about 200 followers and founded a settlement at a place in the neighbourhood of the Beas. He founded a village 9 miles from the river and named it Islampur (the city of Islam). As he was a man of worth, he was soon appointed by the Government of Delhi to the office of Qazi of that part of the country. The appointment changed the name of the village from Islampur to Islampur Qazi to signify that it was the seat of the local Qazi. Gradually the name of Islampur was lost and merely Qazi remained, which the local pronunciation, changed into Qadi and ultimately assumed the form of Qadian. The village continued to be the seat of the family and though they lived far from the imperial capital at Delhi, the members of the family filled important offices under the rule of the Moguls. When the power of the Moguls declined and the Punjab was torn up by the petty chiefs, the family remained in quasi-independent possession of Qadian and its surrounding country measuring about 60 square miles in area. But now the Sikhs came into power and those of Ramgarh entered into a league with some of the neignbouring families to lead an attack against Qadian. And though the grandfather of our hero managed during his life-time anyhow to ward off their attacks, still gradually by the time of his son the state became so crippled that only the village of Qadian, which was then like a fortress, and was encircled by a moat, remained in its possession, all the rest of its territories having gradually passed out of its control. At last through the

treachery of some of its inhabitants the village itself was captured by the Sikhs and all the members of the family, male and female, were made prisoners. However, after some time the Sikhs permitted them to depart from the country and they removed to the state of Kapurthala, where they remained for about 16 years. Now followed the time of Maharaja Ranjit Singh, who gradually brought all the petty chiefs of the Punjab under his sway. In course of these changes he restored to the father of our hero considerable portion of his paternal estates and he and his brother entered the military service of the Raja. When the British supplanted the Sikh rule, the *jagirs* were confiscated, but the father of our hero was granted the proprietory rights over the village of Qadian and was recognised to be the superior landlord of three other villages. After this brief sketch I should like to quote here an extract from "The Punjab Chiefs" by Sir Lepal Griffin and Col. Massy. It has reference to the family of our hero and runs as follows:

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"In 1530, the last year of the Emperor Babar's reign, Hadi Beg, a Mughal of Samarkand emigrated to the Punjab and settled in the Gurdaspur district. He was a man of some learning, and was appointed Kazi or Magistrate over seventy villages in the neighbourhood of Kadian, which town he is said to have founded, naming it Islampur Kazi, from which Kadian has by a natural change arisen. For several generations the family held offices of respectability under the Imperial Government, and it was only when the Sikhs became powerful that it fell into poverty.

"Gul Muhammad and his son, Ata Muhammad, were engaged in perpetual quarrels with the Ramgarhia and Kanhaya Misals, who held the country in the neighbourhood of Kadian; and at last, having lost all his estates, Ata Muhammad retired to Begowal where under the protection of Sardar Fateh Singh Ahluwalia, he lived quietly for twelve years. On his death Ranjit Singh, who had taken possession of all the lands of the

Ramgarhi Misal, invited Ghulam Murtaza to return to Kadian and restored to him a large portion of his ancestral estates.

"He then, with the brothers entered the army of the Maharaja, and performed efficient service on the Kashmir frontier and at other placee.

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"During the time of Nao Nial Singh, Sher Sing and the Darbar, Ghulam Murtaza was countinually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of the insurrection there; and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother, Ghulam Muhi-ud-Din, also did good service at this time. When Bhai Maharaj Singh was marching with his force to Multan to the assistance of Divan Mul Singh, Ghulam Muhiud-Din, with other *Jagirdars*, Langar Khan Sahiwal, and Sahib Khan Tiwana, raised the Muhammadan population, and with the force of Misra Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of six hundred perished.

"At annexation the *jagirs* of the family were resumed but a pension of rupees seven hundred (Rs. 700) was granted to Ghulam Murtaza and his brother, and they retained their proprietary rights in Kadian and the neighbouring villages. Ghulam Murtaza enlisted many men, and his son, Ghulam Kadir, was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot at Trimughat. General Nicholson gave Ghulam Kadir a certificate, stating that in 1857 the Kadian family showed greater loyalty than any other in the district.

"Ghulam Murtaza, who was known as a skilful physician, died in 1876, and was succeeded by his son, Ghulam Kadir. The letter was always active in assisting the local authorities, and possessed many certificates from officers connected with the administration. He served for a time as Superintendent of the

Gurdaspur District Office. His only son died in early youth and adopted his nephew, Sultan Ahmad, who since Ghulam Kadir's death in 1883 has been regarded as the head of the family, Mirza Sultan Ahmad entered the service of Government as Naib-Tahsildar and is now Extra Assistant Commissioner.

"Mention must be made of Mirza Ghulam Ahmad younger son of Ghulam Murtaza and founder of the remarkable religious movement known as the Ahmadiyya. Born in 1839 he received an excellent education, and in 1891 he declared himself to be the Promised Mahdi or Messiah of the Muslim faith. Being a skilled theologian and dialectician, he soon won over a large number of people to his tenets, and the Ahmadiyya sect now claims to number as many as 300,000 adherents in the Punjab and the other parts of India. The Mirza was the author of many books in Arabic, Persian and Urdu, in which he combated the doctrine of *Jehad*, and these are believe to have had a considerable influence among Muhammadans.

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"His life was for many years a stormy one, as he was constantly involved in disputes and litigations with his religious opponents. But by the date of his death, which took place in 1908, he had attained a position in which he commanded the respect even of those who disagreed with his views.

"The headquarters of the movement remains at Kadian where the Anjuman-i-Ahmadiyya has founded a large school and a printing press for the dissemination of news connected with the movement. The spiritual successor of Mirza Ghulam Ahmad is Maulvi Nur-ud-Din, a well-known physician, who was for some years in the service of the Maharaja of Kashmir. Few of Ghulam Ahmad's own relations are followers of his teachings.

"The family owns the whole of the large village of Kadian in proprietary right, and also levies *talukdari* of five per cent, on the revenue of three neighbouring villages."

Birth and Childhood

I now proceed to narrate the events of the life of our hero. I have already said that he was born some time in 1836

MISSIONARY

or 1837, when the star of his father's fortune was still in the ascendent. The possession of his jagirs and his rank in the Maharaja's army gave him a good position in life. It was, however, the will of Providence that our hero should be bred up under circumstances which might impel his attention towards God. It thus happened that only 3 years after our hero was born Maharaja Ranjit Singh died and with his death the Sikh power began to decline. This brought many a vicissitude to the father of our hero, which came to a head at the time of the British annexation of the Punjab, when his properties were confiscated ; and though subsequently he went to the expense of thousands of rupees in the endeavour to recover his jagirs, all his efforts proved of no avail. The disappointment continued to afflict his heart till the last days of his life. We find mention of it in one of the works of our hero. He says, "My father, on account of his many disappointments remained always pensive and sad. He had spent close upon 70,000 rupees in litigation, litigation which was bound to prove fruitless, because the lands which belonged to our forefathers had long passed out of our possession and the recovery of them was but a forlorn hope. The disappointment with its consequent sorrow and grief made a malestrom of the life of my father and the sight of the same helped me to work a holy change in my own life, because the misery of his life reminded me of that immaculate life which was free from all worldly turmoils. He still remained master of a few villages and received on amount from the British Government in reward of good services, besides the pension of a certain post he had held. But since all these were very inconsiderable compared to what he had once enjoyed, he remained always depressed and sad, and often gave went to his regret saying, that the pains he had taken for vile worldly preferment, had the same been taken for the sake of religion, they would have served to make him an eminent saint. He would also often recite the following verse :

عمر گذشت و نماند است جز ایامے چند
به که در یاد کسے صبح کنم شامے چند

'My life is spent and naught save few are left of days
Better were it to pass with Him some evening till the dawn of day.'

"Many a time I observed him repeating with emotion the following couplet of his own composition :

از درے تو ای کسے هر بے کسے
نیست امیدم که بر دم نا امید

'From thy door thou Helper of the helpless one
Never it is my hope hopeless to return'.

"Sometimes in the fulness of heart he would read the following :

'By the water of lovers' eyes, by the dust of some one's feet
I have a heart that in place of some one doth bleed.'

"Towards the end of his life the regret of having to appear empty-handed before the August Master daily grew upon him and many a time he used sorrowfully to say, 'For the sake of the vain activities of the world, I have squandered my life."

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From the above extract in which our hero has described the condition of his father during his own childhood and youth, it would appear that the circumstances under which our hero received his early training, were so disposed by God, that the love of the world could never find a place in his heart. It is true that even then the circumstances of his father and of his elder brother were such that in the world's view they were considered to be honoured and eminent people, and officers of state used to treat them with regard and consideration. Nevertheless, their solicitude for material advantages and their life-long endeavour after the same and withal their failure to win the advantages in a measure to which they considered themselves

rightly entitled by reason of their family antecedents, were sufficient to instil into the pure and undefiled soul of our hero the truth that *brief was the life of this earth and the next life belonged to God.* This was the lesson he learnt in his childhood, but he learnt it so well that he did not forget it till his last hour. And though the world came to him in her most alluring garbs and tried to tempt him from his path, yet never did he for once pay any attention to her. Once estranged from her he never made it up with her again.

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In short, even in his childhood our hero had such a bitter object lesson in the life of his father as for ever turned his heart cold towards the world. While yet a boy, his whole mind was centered upon winning the approbation of the Almighty. His biographer, Shaikh Yakub Ali, mentions a most interesting anecdote regarding his childhood. He relates that while our hero was still a mere child, he once exhorted a girl companion, who was of the same age as himself and to whom he was afterwards affianced, to pray for him saying "*pray for me that I may be granted the grace of prayer.*" In this short sentence uttered while he was still a mere child we may well mark the nature of the emotions that surged in his heart even at that early age, and how even then the goal of his desires was God and God alone. We can, moreover, observe the insight he has developed even in these early years, because the sentence would show that even at that time he had come to recognise that God was the Fulfiller of all desires and to know that even the grace of prayer was a gift which it was in God's power to bestow. This yearning for the grace of prayer and this knowledge that it is God alone Who can satisfy that yearning, to meet them in a family, where alike the young and the old are devoted to worldliness, spells a heart that must have been perfectly free from the defilements of the world and in receipt of special Divine assistance for the working of a mighty change in the world.

Early Education

The time in which our hero was born was an age of darkness and men paid very little thought to learning. Regarding the period of Sikh supremacy the story runs that if a person received a letter from a friend, he had to put himself to considerable pains in order to get the same read to him, and very often it happened that letters remained long undeciphered. Many of the aristocratic classes remained illiterate throughout their lives. But since it was the will of Providence that our hero should be employed upon an important work, He put it in the mind of his father, to educate his son. Accordingly, notwithstanding all his worldly anxeties even in that age of ignorance, the father left no stone unturned to give his son the education usual at the time. Our here was still an infant when his father employed for his benefit a teacher named Fazl-i-Ilahi. From him our hero learnt to read the Holy Quran and a few books of Persian. When he attained the age of 10 years another was appointed, named Fazal Ullah. This teacher was a very good and pious man and, according to our hero's own statement, instructed him wfth great diligence and affection. With this gentleman our hero read a few books of Arabic grammar. When he was 17 or 18 years old he was given another teacher named Gul Ali Shah. With him our hero read some more books on grammar and also the subjects of *Mantaq* (logic) and *Hikmat* (Philosophy). A few books on medicne he read with his father who was an experienced hand in medicine. This measure of education was at that time considered to be an advanced course, though actually it was of little consequence having regard to the momentous nature of the work he was destined to perform. The author of the present work has known some of the persons who were fellow students with our hero and read under the same teachers. They are men of very mediocre attainments. The teachers, too, who were entrusted with his education were not men of any great erudition; because at that time learning was altogether at a discount and any person who

had read a few books of persian or Arabic was considered to be a learned man. Thus, neither the circumstances under which, nor the teachers under whom he received his education were such as might have given him the requisite preparation for the great task of his life. The proficiency attained in the regular course consisted merely in the reading of Persian and Arabic, and the ability to speak fluently in the former and to a very moderate extent in the latter. Beyond this the course went no further. As regards religious instruction he had nothing like a regular course of it from any teacher. But on the other hand he was very fond of study, and would remain so much absorbed with his father's library that many a time his father had to remonstrate with him fearing that he might injure his health and also with a view to wean him from his studious habits and to see him employed in assisting him in his worldly affairs.

Post-Scholastic Period

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By the time the future prophet finished his education the British power had already been consolidated in the Punjab. Accordingly, many young men of noble families became solicitous for Government appointments. The same considerations and also a realisation of the fact that our hero felt no interest in the affairs of the estate persuaded his father to advise him to accept a Government appointment, and accordingly our hero proceeded to Sialkot to join an appointment in the office of the Deputy Commissioner. Nevertheless, even here the major portion of his time still continued to be devoted to literary pursuits, and the moment he was free from the duties of his office, he occupied himself either in study or in teaching or in religious discussions. His piety and godliness come to be universally recognised, and although he was still a young man of 28 years of age, he was held in high esteem by older people alike from the ranks of the Mussalmans and the Hindus. At this time his habit was retiring. He spent most part of his time in his own house and seldom went out. This was the period when the Christian missions had newly

started their activities in the Punjab, and the Mussalmans, unfamiliar with their method of operation, frequently suffered defeat at their hands. Nevertheless, it happened that whenever our hero took part in the discussions it was invariably the Christians who went to the wall. As a result, he come to enjoy the regard of such of the Missionaries, who, notwithstanding a difference of creed, possessed a reverence for truth. His biographer relates about Rev. Mr. Butler who was the missionary stationed at Sialkot and with whom our hero had frequent controversies, that once on the eve of his starting for England he paid a visit to the court-house for the express purpose of taking his parting from our hero, as he frankly explained to the Deputy Commissioner in reply to his enquiry regarding the purpose of the visit. The worthy missionary went straight to the place where our hero was seated, sat for a while and then returned. It may be remarked, that the occurrence happened at a time when the recent victory of the British arms was considered by the missionaries as a prelude to their own victory, and they were simple enough to think that within a short time the British Government would, perhaps, force the Mussalmans to accept Christianity at the point of the sword, as can be seen from a perusal of the books published by them at that time against Islam. They felt no hesitation in using the strongest terms against Islam and its founder, so that at last some of the wiser heads among the Europeans themselves were forced to remark that it would be no wonder if on account of such vituperative writings there should occur a repetition of 1857. The same state of things continued until the missionaries were convinced that the Government of India belonged to the British crown and not to the missionaries and that the rule of the good Queen Victroria was not at all in favour of spreading Christianity by the power of the sword, and would not countenance the undue wounding of the feelings of any religious community. In short, at that time the relation between the Musalmans and the Christians was one

of excessive strain. and the civility of the missionaries was extended only to those who received their words in a spirit of assent, but whoever happened to meet their words in a spirit of opposition their wrath knew no bounds. Nevertheless the probity, sincerity and piety of our hero had created a very favourable impression upon Rev. Mr. Butler, in spite of the fact that our hero entertained a very jealous regard for his own religion and deferred to no opponent in the field of religious controversy. Rev. Mr. Butler knew that he had no chance of winning over his rival to his faith, that rather, it was on the contrary possible that he himself might be won over by his rival. Then also there must have been present the natural aversion which a dominated mind feels for one who exercises the domination. In spite of all these, however, Rev. Mr. Butler could not help according to our hero a treatment, which was never accorded to other religious opponents, and at the time of his departure went so far as to visit the court house in order to meet his rival and did not think proper to leave the country without paying him a parting call.

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Resignation of Appointment

Our hero remained for four years in his appointment but always with the utmost reluctance. At last, on receiving the command of his father, he forthwith tendered his resignation and returned home. Then agreeably to the desire of his father he began to look after the law suits connected with the estate. But his mind was never in the work. His sense of filial obedience persuaded him to carry out his father's behests, but he felt no interest in his occupation. Men, who saw him in those days, would say how at times it happened that when he returned home after having lost a suit, there would be a flush of happiness on his face and people would suppose that the suit had been decided in his favour, till enquiry would make him inform them to the contrary. On being asked the reason for such strange behaviour, he would say that his part of the

work was done and it ended as God chose it should end, that at any rate, now that the thing was disposed of, *there would be for him time and opportunity to remember God.* This was peculiarly a period of struggle in his life. What his father desired was that he should either look after the affairs of the family-estate or accept employment, while our hero was averse to either of these courses. This caused him many a time to be the butt for taunts and ridicule. So long as his mother lived, she acted as a shield for him, but when she died, he became the constant object of abuse by his father and his brother. They thought that his indifference to the world was due to his sloth. It thus happened, as our hero himself would narrate, that at times his father felt much distressed and wondered as to how the boy was to find a living after his death. The thought was painful to him that our hero should be a dependent upon his brother. Sometimes he would take offence at the studies of our hero and would call him a *Mullah* (village priest) and express his surprise as to how such a being could be born in the family. But nevertheless, in his mind too, there endured an underlying regard for our hero and at moments when the memories of his worldly disappointments awoke within him, he would feel a satisfaction at the sight of our hero's absorption in religious matters and would say "The real work of life is what this son of mine is engaged upon." But such moments were few, and since the whole of his life had been devoted to worldly pursuits, the prevailing mood was one of regret. The attitude of his father did not, however, affect the conduct of our hero, who, on the contrary, used sometimes to sit by his father and read out to him portions from the Quran and the Hadis. It was a remarkable sight. Father and son were each employed upon a different occupation in life and each aimed at winning over the other. The father wished by all possible means to persuade the son to his views and to see him employed in seeking worldly advancement; the son wanted to see his father freed from the dangerous snares of the world and

imbued with the love of God. In short, those were very wonderful days, which it is not in the power of the pen to adequately portray. It should be left to every man to picture them for himself accordingly to his own power of imagination. During this time the questions of service was once more presented to our hero for consideration. There was a proposal of making him the head of the department of education in the State of Kapurthala. He declined the same and decided in view of the growing difficulties and anxieties of his father, to stay with him at home and lend him a helping hand in his affairs, in spite of the pecuniary distress that such a step might entail. It is true, as has already been said, that his mind felt no interest in these affairs. Still, merely to carry out the wishes of his father and to make his last days as comfortable as possible, he faithfully stuck to the work, though as regards its success or failure, it was all a matter of indifference to him.

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(To be continued)

A Page from the life of Holy Prophet of Islam

To be in power and yet display humility is noble indeed. To possess great wealth and yet to be selfless deserves adoration. Prophets demonstrate such a selfless life. One such event is of great interest.

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Muhammad, the Holy Prophet of Islam, had a daughter Fatimah. Strange though it may seem, yet it is a fact that she herself used to grind flour for the family meals. Once she learnt that some servants were avilable for this task. Delighted as she was to hear that, she went to see her exalted father. Prophet Muhammad (peace be upon him) was not at home. Instead, she met Hazrat Ayesha, a holy spouse of Prophet Muhammad. Hazrat Fatimah told her that she had come to request the Prophet for a servant. They then awaited the arrival of the Prophet. As time elapsed, both of them retired to bed. Shortly, the Prophet returned and Hazrat Ayesha acquainted him with Fatimah's desire. The Prophet remarked. "Shall I impart you with a thing that is better than the wish you have expressed. It is that when you retire to bed, say Allah-o-Akbar (Allah is the Greatest) thirty-four times = Subhan Allah (God has no blemish) thirty-theree times and Alhamd-o-Lillah (Praise be to the Lord) thirty-three times. This is much better for you than to have a servant," he proclaimed.

What an excellent example set by a king-prophet!. Many a great disciples gave their lives for his sake. In his memory, many a kings bow their heads in veneration and yet he was so humble Whilst having the highest spiritual stature, he practised utmost humility. He could recline on a mat and he could dig the soil. He could tie a stone upon his stomach to forbear hunger pains. He loved solitude to concentrate upon prayers. While he was alone supplicating and prostrating in solitude, somebody once threw filth upon his neck. Many attempts were made to assasinate him. During an attack upon his life, he was severely wounded. He

was regarded as dead and yet he survived. Still he faced persecution for many years to come. Many of his noble disciples were ruthlessly butchered. He endured all and at long last miraculously he conquered Mecca. And instead of taking revenge. He forgave all his enemies.

Such was the Prophet and such adorable was the pattern of his life. May Allah's be blessings on him. Amen !

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Aminullah Salik

Zahir was a former slave of the Holy Prophet. He lived in a small village in the neighbourhood of Medina. In appearance he was uncouth and ugly, even to the point of repulsion. He adored the Holy Prophet, who in his place, greatly valued the man's loyalty and devotion. Zahir often worked for people as a hired man. One day he was selling some grain in the market place. He was covered all over with dust. Since the day was hot, he was covered with perspiration, which ran down his ugly body in small streams. He appeared to be very depressed, and full of grief. Seeing him in this condition, the Holy Prophet was deeply moved. As children sometimes do in playfullness, the Holy Prophet crept up noiselessly close to him, and put his hands on Zahir's eyes then asked him to guess who it was. Zahir at once knew in his mind who it was, and he devotedly felt the touch of the blessed hands. He also did his best to rub his own body against the body of the Holy Prophet. After a while the Holy Prophet removed his hands. By this time, a small bunch of people had collected, and they were looking on, in great surprise. As the Holy Prophet removed his hands, he smiled, and said : "Here is a slave of mine whom I desire to sell. Is there a buyer"? Zahir, in his depression, remarked that no one would be prepared to buy an ugly and worthless slave like himself "No, no", replied the Holy Prophet. "Do not say that, for Almighty God in heaven is, in this case, an intending buyer"

HOLY PROPHET OF ISLAM

by The Promised Messiah

The one wholly and solely
Devoted to the welfare
And happiness of his people ;
The one so completely
Who sacrificed himself
For the benefit of mankind ;
The one who never gave
A thought to the physical
Needs of his own material life ;
The one who never spared
Even a moment's consideration
For his personal affairs—
To the Throne of God
He sent up cries
Of such a deep pain
And suffering in behalf
Of mankind : day and night
He prayed in the greatest
Spirit of humility !
On account of these moving prayers,
A great stir has been made
In the heavens, even to the point
Where the angels, themselves,
Have been moved to tears !
To these humble but fervent
Supplications, came at last
The response from God :
On the dark and desolate
World of man, the Lord
Turned a look of mercy
And compassion !

(English : Sufi A. Q. NIAZ)

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LIGHT OF FAITH

Diary of Hazrat Maulvi Nur-ud-Din
Khalifatul Masih I,

When I reached Bhopal, I had some money with me. I kept this with my luggage in the suburban inn. I took with me only one rupee. Since strangers were forbidden entry without special permit, I therefore deposited my personal effects in the suburban inn and changed. With one rupee tied up in my handkerchief I made for the town. I had not gone far when I sighted a bakery. I had meals there. The baker charged me half a rupee. I gave him the one rupee I had. He returned to me an 8—anna piece. With that money on my person, I went to seek the Fort Guard's permission. Not long after I discovered that I have dropped that 8 anna piece somewhere. When I returned to the Inn, I found my baggage in order but the money was missing. Next day when I entered the city precincts with my effects I was considerably worried as to where to keep my books and things. When I again passed the bakery, the hotel-keeper invited me to eat there. I deposited my books and baggage in his place and sat down to do justice to the meal. It occurred to me that though I had no money, my luggage was certainly worth 8—annas. I left my things there. In the town the Baji Mosque is situated in a very airy and open space close by a tank. It attracted my notice. Most of my time I used to spend there.

Now I could not go to this hotel keeper. I had no food for quite a few days. One day I became certain of my approaching end before sunset. There was a balcony in the mosque. Late in the afternoon I reclined there and lay prostrate. I was perspiring and I thought I would be finished before evening. At that moment Munshi Jamaluddin, the Chief Secretary, came for prayers. After prayers he sent the Imam of the Mosque

to me. I was feeling all overish at the moment, so that whatever the Imam said to me evoked blunt answers from me. I do'nt know what the Imam conveyed, for, as soon as he returned, the Munshi Sahib came over to me with all his companions following in train. Owing to weakness I could not rise up nor was I given to such formalities. The Imam coming in advance apprised me of Munshi Sahib's approach. I replied back to let him come. The Munshi Sahib asked, "Are you educated". "I am well-versed in all lines". I answered. He profferred to me his pulse. I did not know to what extant I was careful in feeling it. On that particular day he had considerable indigestion. After having studied the pulse I observed, "You have indigestion." He asked me for a prescription. I dicated a costly one. He said, "If it proves inefficacious"— I administered a severe rebuke in reply. He then inquired, "Can you survey". I replied in the affirmative. In front of us was a very large tank. He asked if I could survey it from the position I then occupied. I referred to a particular rule and said that the survey could be done with a pen. The whole party departed then. While on his way he sent word to me extending to me an invitation to dinner. I could neither walk nor move. I said I did not care for invitations. He again sent word that his invitation was strictly in accord with the Holy Prophet's practice. I reflected that since death was certain, in my last moments I should avail of this opportunity to respect the Prophet's example. "Alright I accept the invitation" I agreed. It was yet early when a constable came and announced that dinner was ready and asked me to make a move. I told that I could not walk. That good fellow offered me to mount on his back. Accordingly I did. He took me along with great care and deposited me next to Munshi Sahib. The dinner having been laid out already, I gave considerable thought to a selection of the dishes. I had little liking for *Pulao*. I however helped myself with a morsel from the dish. As I brought it near my lips, I got frightened lest it should choke me to

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death. I returned it to the dish. Then I carefully looked around and a bowl of chicken soup caught my eyes. I lifted it and took a sip. It steadied my vision. I had another sip and then slowly continued the process. The Munshi Sahib summoned the cook and required of him what was wrong with the *Pulao.* He said there was nothing wrong with it except that the chicken had been slightly burnt and since the dish was a large one containing a goodish quantity of rice he had burried the burnt part of chicken underneath. The Munshi Sahib picked up a morsel of *pulao* and sniffed at it but he could not smell anything wrong. He thought that I had detected the flaw by smell and had therefore discarded the dish. He asked the cook which of the dishes was the daintiest. He pointed out the soup that I was having. I did full justice to it with great advantage to me. My senses and powers were restored. When meal was over, all the rest of the company were required to retire. The Munshi Sahib then turned to me "who are you and where you come from?" At that time my accent of Hindustani had the Lucknow intonation. I informed him, "I hail from the Punjab and I am here to complete my studies." This statement proved of immense benefit to me. The Munshi Sahib had the idea that I was a well-to-do but stricken person who was a victim of circumstances and that I had used this excuse of studying as a cover, being quite a learned man already. He then proposed, "You stay with me here and eat too. I will also help you in arranging for your studies wherever you wish". He provided me with a living room in his guest house and instructed his librarian to let me have any book I liked. I said, "I have my own books too. I have deposited my luggage with a shop-keeper and there is a small account due to him. Please call for my things from there and I will pay up the account." After a short time my books and things were brought. Now I made myself at home in his guest house. I commenced taking lessons in *Sahih Bokhari* and *Hadaya* from Hazrat Maulvi Abdul Qayyum. The Munshi Sahib used to teach literal trans-

lation of the Holy Quran after sunset. One day I happened to attend the lesson which dealt with the verse—

اذا لقوا الذين آمنو قالوا آمنا و اذا خلا بعضهم الى بعض

Muhammad Umar a grandson of the Munshi Sahib was an expert elocutionist. I observed, "Are we permitted to put questions." The Munshi Sahib responded, "Sure, sure". I remarked, "Here as elsewhere the hypocrites are under discussion and they have been referred to and in mild terms—while in the opening of the chapter they are described in very harsh language. How should we account for this disparity?"

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The Munshi Sahib asked, "Have you any idea"! I said, "Well, it strikes me that there being two categories of hypocrites in Medina, one from among the people of the Book and the other from the Polytheists, the mild tone has been used in respect of the former and the harsh tone seems to have been awarded to the lalter". The Munshi Sahib was at once on his feet and leaving the Diwan directly came to me and addressing me observed "You should sit there. I want to learn Quran afresh". Through Divine Providence by uttering one word I became a teacher of the Holy Book.

The Munshi Sahib was day by day being drawn closer to me. In his court, once a moral point was at issue. I was present in the company. The city magistrate passed some remarks against Shah Ishaq.....Cut to the quick, I immediatly left the place. I did not go to Munshi Sahib's place at dinner time. Out of affectionate regard for me, he too went without dinner that day. I was a raw youth without experience of the world and had not guaged the depth of his feelin:s for me. Next day he enquired of someone where I used to offer my prayers. He informed him that I frequented the mosque adjacent to the guest house for that purpose. While I was offering my afternoon prayers, the Munshi Sahib quietly sat beside me on my left-hand side. As I closed the prayer with the ritualistic salams he at once exclaimed, "There, there, at long last you have made the advance". Gripping my hand, he patted me and having lodged me in a horse-coach drove far

out of town. When we were beyond the city outskirts, he complained, "You have kept me hungry since yesterday". I said, "Shah Ishaque is insulted in your company while I am devoted to him". He asked, "Have you ever seen Shah Ishaq". I replied in the negative. "But I have", announced the Munshi Sahib. "I learnt the Holy Quran from him. I was a die-hard shia by faith. But our house in Delhi happened to be so situased that we had perforce to pass the Shah Sahib's. It so happend that at last I joined the Shah Sahib's tutorial group and what I am today I owe to the Shah Sahib". Then he related to me the whole story of his conversion from Shiaism to Sunnism and added, "I myself am a great devotee of the Shah Sahib, but that incident had a political bearing and it was not prudant to interfere at the time. Moreover these people are what they are and you should not mind what they say." Saying this he turned back and we drove to the house where we took our dinner. When meals were over, he again advised me not to take things to heart.

I dont remember having till then come across any other person having such fervent reverence for the verses of the Holy Quran and being so devoted to the Book of God.

Once I and Munshi Jamaluddin Sahib were driving towards his garden when on the way he asked. "Is there another instance in Arabic poetry of (Iza) اذا preceedings ما just as it occurs in اذ ما جاءو ها شهد عليهم. His grandson Muhammad and I shared the seat confronting the Munshi Sahib. Two lines escaped my lips off-hand. The bolt has been shot but no one can imagine my embarrassment when he asked me to explain. I looked towards Mian Mdhammad. Coverning his face he stooped his head and smiled. We both were in mute silence. The Munshi Sahib was an exceedingly pious natured man. He at once guessed that it must be an obscene line and dropping the matter launched conversation on another topic. That day I learnt the lesson that one must think twice before letting his tongue lose: though no doubt excessive caution and hesitancy too at times

cause harm but that can be more than compensated by prayers. I was utterly astonished at this rashness on my part. I however wonder at his sense of decency for he never again reverted to this topic.

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I have been to Bhopal twice. To cut it short, during my academic career, I learnt *Bokhari* and *Hadaya* from Maulvi Abdul Qayyum Sahib and *Hadis* from the local Mufti, systematically in order of the precedence he ascribed to Muhammad bin Nasir Hazrani. May God grant him the best recompense!

The Munshi Sahib related to me an interesting story about Muhammad bin Nasir Nazrani. "Once he came to my place". said he, "Since he was a man of great piety and higly renowed, I presented him with a purse containing one thousand rupees. On sight of that his whole countenance underwent a sudden change showing his great sense of displeasure. I at once removed the purse and placed it nearer to myself. His face was immediately beaming with satisfaction and relief. I laughed outright. He asked, 'What makes you laugh'. In reply I said, "When I placed the purse before you, your whole face registered a sudden change. But when I removed the money you were aglow with pleasure'. 'Quite so,' he observed. 'I intended to visit you frepuently and narrate the *Hadis*. But when you presented money it pained me to know that you were a worldly type person. It occurs in *Hadis* 'If you are offered money dont refuse'. I would have therefore accepted the purse but would have no more narrated *Hadis* to you. Now I know that you are a very intelligent person, I will be certainly seeing you frequently and discourse on *Hadis'*. He added, 'I dont want any money. We have a plentiful harvest of dates, enough to last us the whole year. We have our own camels. On one side we load the camls with dates and on the other the slave takes his seat. We keep a skinful of water handy and then start for the Haj pilgrimage and travel far and wide. Thank God! I have everything enough and to spare'." This statement was directly made to

me by Munshi Jamaluddin Sahib that Muhammad bin Nasir of Hazramaut had at his command a ready flow of words but never went beyond the vocabulary of the Quran and *Hadis* in all his speech !

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I noted one peculiar thing about Munshi Jamaluddin. He was in constant search of blind men and blind women and would get them there from remote places. Often he would couple together in marriage a blind man and a blind women. Only one party happend to be sightless in some cases. He himself undertook all the expenses and had established a colony of the blind. He started a school for their children. One day the sight of a boy whose parents were blind threw him in a rapturous excitment and wonderment. Pointing him out, he said to me, "Look here, what beautiful pair of eyes he has." Blind persons from distant places had collected there. One hailed from as far as Sialkot.

The Munshi Sahib was a great student of economics. A dish of two lb. mutton veal used to be especially prepared for him. He was given to having only one meal a day. Many others would partake of that dish. One day he confided to me, "I was young when I took up employment here. Up to-date I have not consumed more than three rupees worth of mutton". The statement caused me no end of amazement. He explained, "Daily I purchase a goat for three rupees and after offering prayer I slaughter the animal. After removing 2 lbs. of mutton out of it, I put up a constable to dispose of the remainder for three rupees. The skin and flesh is thus sold off for that sum, people coming up to buy early in the morning. Thus we save back three rupees every day". In most of his food items, he had employed this system but to me he disclosed his method only in regard to mutton.

Incidents relating to Bhopal are of a very interesting nature. In respect of my medical practice, however, there is only one incident deserving mention. I had made two very beautiful jackets that I used to wear constantly. Of them one was sto-

len. I felt that during my career as a student this was nothing short of a calamity and that those who remain patient in adversity certainly get a better reward. I gave away the other jacket too as token of my gratitude. A few days later the son of a wealthy man contracted a veneral disease. He asked his man to call in a physician little known to the public and one who should not prescribe a patent medicine but a simple one and nor such a one as the compounding and preparing of it may have to be disclosed to his menial servants. His confident was Pir Abu Ahmad Mujaddadi. He informed him that there was a student-physician who was not in the public eye. "I will bring him along". He acoordingly took me there. The young man was seated in a chair in a verandah of the house. In the parlour garden, chairs had been arranged for me. After enquiring about the particulars I advised him him to extract water from the root of banana tree and add to it a pinch of nitrate, a quantity of which was lying about the same verandah for purposes of making-gun powder, and to take the mixture several times in the course of the day and "report about your condition in the evening". Having delivered these instructions, I came away. As God pleased, till evening time he felt great relief. He offered me very valueable robes and so much cash that pilgrimage to the Holy Kaaba became obligatory on me.

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I was however soon laid up with high fever and developed a virulent type of saliva-discharge, dark in colour and disagreeable in smell. One Hakim Farzand Ali advised me to go home at once if it was not too far, since in his opinion there was little hope of my surviving the malady. In the evening, an elderly gentleman who was the superintedent of students and was a man of a very selfless disposition called on me. He complained, "I am old and have a watery-mouth. Please suggest something that I can have at breakfast time". I advised him to take at breakfast time *amla* jam coated with a cinnamon seed and gold leaf. He then went away but presently

returned with a jar and Jam, a quantity of cinnamon seed and a packet of Gold leaves. Placing them before me he said, "You too have the same trouble. You might as well try these". I helped myself with it. I had taken hardly one *amla* when I felt relieved for some few minites. As my mouth discharged saliva again, I had another helping. I do not exactly remember how much I had but after bed-time I felt marked mitigation in my complaint and instead of going home, I made up my mind to perform the pilgrimage.

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When I departed from Bhopal, I went to bid farewell to my teacher Maulvi Abdul Qayyum. Hundreds of people accompanied me to see me off. Among them were mostly divine and notables. I requested the Maulvi Sahib for such counsel as would contribute to my perpetual peace of mind. He said, "Never assume the role of God nor that of the Prophet". I submitted, "I fail to grasp it and in all probability these leading lights of religion who happen to be here have also not comprehended its meaning". All agreed that they had not. The Maulvi Sahib asked, "whom do you call God?" I said, "Allah has, among other attributes, one termed as capable of doing what he wills. He encompasses what he chooses". He affirmed, "Yes that is what I meant. Should any of your desires fail to materialize, remind yourself that you are not Almighty. The Prophet receive a command from Allah. He firmly believes that those who revolt against the ordinance shall go to hell. He therefore feels highly grieved. If anybody disagrees with your view, he is not necessarily an inmate of hell. You should not grieve over this therefore". His this parting advice has been a source of very great comfort to me. May God bless him!

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